

i go [THE SOUL OF MAN.] NOSCE  
TEIPSUM ! [^

1599-

And as if beasts conceived what Reason  
were, And that conception should  
distinctly shew; They should the name  
of *reasonable* bear (For without  
Reason, none could reason know),

So when the S6ul mounts with so high a  
wing, As of eternal things, She *doubts*  
can move ! She, proofs of her eternity  
doth bring! Even when She strives the  
contrary to prove\*

For even the *thought* of Immortality,  
Being an act done without the body's  
aid, Shews, that herself alone could  
move, and be! Although the body in  
the grave were laid.

And if herself She can so lively move,  
And never need a foreign help to  
take, Then must her motion  
everlasting prove,  
" Because her self She never can  
forsake.<sup>79</sup>

" But though Corruption cannot touch the Mind,  
That the By any cause, that from itself may  
spring; not<sup>u</sup>be<sup>a</sup>de- Some Outward Cause, Fate hath  
perhaps designed, stroyed Which to the Soul,  
may utter quenching bring ? "

"Perhaps her Cause may cease, and She may die! "  
Her cause GOD is her Cause ! His WORD, her  
Maker was !  
not. ceaseth which shall stand fixed for all  
eternity »  
When heaven and earth shall like a shadow  
pass.

" Perhaps something repugnant to her kind,  
she hath By strong antipathy, the Soul may kill!  
" <sup>TM</sup>ar<sup>c</sup>y. n" ^ut w^at can be contrary to the  
Mind,  
Which holds all contraries in concord still ?

She lodgeth heat, and cold ! and moist, and dry!  
And life, and death! and peace, and war  
together ! Ten thousand fighting things in her  
do lie, Yet neither troubleth or disturbeth  
either!